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THE
TRUMPET OF
THE SOVLE, SOVND-
ing to Iudgement.

By *Henry Smith.*

Eccle. 12.1.

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Ecclesiastes. 11. Chap. 9. Verse.
The Text.

Reioyce O young man in the youth: and let thy hart be merry in thy young daies: followe the waies of thine owne hart, and the lustes of thine eyes: But remember for all these things thou must come to Iudgement.



Hen I shoulde haue preached vnder the Crosse, I mused what text to take in hand to please all, & to keepe my selfe out of dāger: and musing, I coulde not finde any text in the Scripture that did not repoue sinne, vnlesse it were in the Apocrapha, which is not of the Scripture: this text bids them that be voluptuous, bee voluptuous still: let them that be vaine glorious, be vaine glorious still: let them

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let them that bee couetous, bee couetous still: let them that be drunkards, be drunkards still: let them that bee swearers bee swearers still: let them that be wantōs be wantōis still: let them that bee careles prelates, be careles still: let them that be vsurers, be vsurers still: but saith Salomō, *Remember thy end, that thou shalt be called to Iudgement at the last for all together.*

This is the counsell of Solomon the wisest then liuing, what a counsell is this for a wise man, such a one as was Solomō.

In the beginning of his book he saith, *All is vanitie*, and in the end he saith, *Fear God and keepe his Commandements*, in the 12. Chapter he saith, *Remember thy maker in the daies of thy youth*: but here he saith, *Reioyce O young man in thy youth*: Here he speaketh like an Epicure, which saith, eat, drinke, & be merry: here hee counselles, & here he mocks: yet not after the manner of sconers, although thy deserued it in shewing their foolishnes, as it is in the first of the Prouerbes. *He laughed at the wiked in derision.* As in the second Psalme, God seeing vs follow our owne wayes: For when
he

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he bids vs pray, we play: and when he bids vs rune, we stand still: and when he bids vs fast, we feast, and send for vanities to make vs sporte: then he laughes at our distruction. Therfore when Salomon giueth a sharpe reprove, and maketh you ashamed in a word, he scoffingly bids you doe it againe, lik a Schoolemaister which beateth his Scholler for playing the truant, he biddeh him play the truant again: O this is the bitterest reprove of all, but leaste any Libertine should misconster Salomon, and say that he bids vs be merrye and make much of our selues, therefore he shutteth it vp with a wachword, & setteth a bridle before his lips, and reproveth it as he speaketh it before he goeth any further, and saith: *But remember that for all these things thou must come to Iudgement.* But if we will vnderstande his meaning, he meaneth when he saith, reioyce O yong man repent O young man in thy youth, and when he saith let thy hart cheere thee, let thy sins greeue thee: for he meaneth other-wise then hee speaketh, he speaketh like Michai

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chai in the Booke of Kings .2. Chap. Go
vp and prosper, or like as Ezechiel, Go vpon
serue other Gods, or as S. Iohn speaketh in
the Reuelation. *Let them that be wicked, be
wicked still,* But if there were no Iudge-
ment day, that were a merry world: ther-
fore saith Solomou when thou art in thy
pleasures flaunting in the feeldes, and in
thy braue ruffes and amongst thy louers,
with thy smyling lookes, thy wanton talk
and merry iests, with thy pleasant games
and loftie lookes: *Remember for all these
things thou shalt come to Iudgement.*

Whilste the theefe stealeth, the hempe
groweth, and the hook is couered within
the baite, we sit down to eat & rise vp to
pay, & from play to sleep: & a hundreth
yeres is counted little enough to sinne in,
but how manye sins thou hast set on the
score, so manye kindes of punishments
shall be prouided for thee: Howe manye
yeres of pleasure thou hast taken, so ma-
ny yeeres of paine: how many drammes
of delight, so many pouds of dolor: when
iniquitie hath plaide her parte, vengeāce
leaps vpon the stage: the comedie is short
but

but the Tragedie is longer: the blacke
garde shall attende vpon you, you shall
eat at the table of sorrowe, & the crowne
of death shall be vpon your heads, many
glistering faces looking on you, and this
is the feare of sinners: when the deuill hath
entised them to sinne, he persumeth like
the olde Prophet in the booke of Kings
who when he had entised the young pro-
phet contrary to the comdument of
God, to turne home with him and to eate
and drinke, hee cursed him for his labour,
because he disobayed the comdument
of the Lord and so a Lyon deuoured him
by the way. The foolish Virgins thinke
that their oyle will neuer be spent so Di-
na stragled abroad, whilst she was de-
bauched: what a thing is this to say reioyce, and
then repent, what a blanke to say take thy
pleasure and then thou shalt come to iudg-
ment: it is as if he should saye, steale and
be hanged: steale & thou darrest, strangle
sinne in thy cradle, for al the wisdom in
the worlde will not helpe thee after but
thou shalt be in admiratiō like dreamers
which dreame strange things and knowe

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not howe they come: he saith *Remember
Iudgement*, if thou remēber alwaies, then
thou shalt haue little lyst to sinne: if thou
remember *this*, then thou shalt haue litle
list to fall *downe* to the deuill, though he
woulde geue thee all the worlde, and the
glorye ther of: Salomon saith, the weede
groweth from a weede to a cockle, from a
cockle to a bramble, from a bramble to a
brier, from a brier to a thorne: Lyinge
breedes periury, periury breeds hautines
of hart: hautines of hart breeds cōtempt:
contempt breeds obstinacie and brings
forth much euill. And this is the whole
progresse of sinne, he groweth from a liar
to a theefe, from a theefe to a murtherer,
and neuer leaueth vntil he hath searched
all the rooms in hell, and yet he is neuer
satisfied; the more he sinneth, the more
he searcheth to sin: when hee hath decei-
ued, nay hee hath not deceiued thee: as-
soone as he hath that he desireth, he hath
not that he desireth: when he hath left
fighting, he goeth to fighting againe: yet
a little and a little more, & so we flit frō
one sin to another. While I preach, you
heare

heare iniquitie ingender within you, and
wil breake forth as soone as you are gon.
So Christ wept Ierusalem laughed: A-
dam brake one, & we break ten, like chil-
dren which laugh and crye, so as if wee
kept a shop of vices, nowe this sinne and
then that, from one sine to another. *O re-
member thy end saith Salomon, & that thou
must come to Iudgement.* V What shall be-
come of them that hath tried them most?
be condemned most: *Reioyce O young man
in thy youth.* But if thou mark Salomon he
harpes vpon one stringe, he doubles it a-
gaine and againe, to shew vs things of his
owne experience, because wee are so for-
getful thereof in our selues, like the drea-
mer that forgetteth his dreame, and the
swearer his swearing. So we beg of euery
uncleane spirite, vntill we haue bŭbasted
our selues vp to the throate, filling euery
corner of our harts with all vncleannes,
and then we are like the Dogge that com-
meth out of the sink, & maketh euery on
as foule as him selfe: therefore saith Salo-
mon, if any one wil learne the way to hel
let him take his pleasure: me thinkes I see

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the dialogue betweene the flesh and the spirit, the worst speaketh first, & the flesh saith, Soule take thine ease, eate, drink, & go braue, lie soft, what else should you do but take your pleasure, thou knowest what a pleasant fellow I haue beene vnto thee, thou knowest what delite thou hast had by my meanes: but the Soule commeth in, burdened with that which hath beene spoken before, and sayth, I praye thee remember iudgement, thou must giue account for all these things, for vnlesse you repent, you shall surely perish: no saith the flesh, talke not of such graue matters, but tel me of fine matters, of soft beds and pleasant things, and talke me of braue pastimes, Apes, Beares, and Pup-pits: for I tell thee the forbidden fruite is sweetest of all fruites, for I dee not like of your telling me of iudgement: but take thou thy iewels, thy instrument, and all the strings of vanity wil strike at once, for the flesh loues to be braue, & tread vpon corks, it cannot tell of what fashion to be of, and yet to be of the new fashion.

Reioyce O young man in thy youth.

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O this goes braue, for while wickednes hath cast his rubs, & vengeance castes his spurres and his foot, & thus she reeles and now she tumbles, and then she falles, therefore this progresse is ended.

Pleasure is but a spurre, riches but a thorn, glory but a blast, beauty but a flower, sinne is but an hypocrite, hony in thy mouth, and poyson in thy stomacke: therefore let vs come againe and aske of Salomon in good sooth, whether he meaneth in good earnest, whē he spake these words *O (saith Salomō) it is the best life in the world to goe braue, lie soft, and liue merely, if there were no iudgement*. But this iudgment mars all, it is like a dampe that puts out all the light, and like a boxe that marreth all the ointment: for if this be true, we haue spun a faire threed, that we must answere for al, that are not able to answere for one: why Salomon maketh vs fooles, and giueth vs gawdes to play withall: what then shal we not reioice at all? yes, ther is a godly mirth and if wee could hit on it, which is called be merry and wise: Sara laughed, and was reprov'd: Abraham laughed, and was not

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reprooued. And thus much for the first part.

But remember that for all these things thou shalt come to iudgement.

This verse is as it were a dialogue betwixt the flesh and the spirite, as the two counsellors: the worst is first, and the flesh speaketh proudly, but the spirit comes in burdened with that which hath bene spoken. The flesh goeth laughing-singing to hell, but the spirit casteth rabs in his way, and puts him in mind of iudgement, that for all these things now ends reioyce, and heere comes in but: if this but were not, we might reioyce still, if young men must for all the sports of youth? what then shall olde men do, being as they are now? surely if Salomon liued to see our oulde men liue now, as here he saith of young men, so high as sinne rageth, yet vengeance sits aboue it, as high as high Babel. Me thinkes I see a sworde hang in the aire by a twine threed, and all the sonnes of men labour to burst it in sunder: There is a place in hel where the couetous Iudge sitteth, the greedy Lawyer, the griping Landlord, the
care-

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careles Bishop, the lusty youth, the wanton dames, the theefe, the robbers of the common-wealth, they are punished in this life because they neuer sin as long as they could, while mercie was offered vnto the, therefore because they would not be washed, they shall be drowned, now put together reioice and remember, thou hast learned to be mery, now learn to be wise: now therefore turne ouer a new leafe, and take a new lesson: for now Salomó mocketh not as hee did before, therefore a checke to thy ruffes, a checke to thy cuffs a check to thy robes, a check to thy gold, a checke to your riches, a checke to your beauty, a check to your mucke, a checke to your graues: wo from aboue, wo from below, woe to all the stringes of vanitie: doest thou not nowe maruell that thou hadst not a feeling of sin? for nowe thou seest Salomon saith true, thine own hart can tell that it is wicked, but it cannot amende: therefore it is high time to amend: as Nathan commeth to Dauid after Belzebub, so commeth accusing conscience after sinne: me thinks that euery
one

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one should haue a feeling of sinne, though
this day bee like yesterday, and to mor-
row like to day, yet one day wil come for
all, and then woe, wo, wo, & nothing but
darkenes: and though God came not to
Adam vntill the euening, yet hee came,
although the fire came not vpon Sodom
vntill the euening: yet hee came, and so
comes the Iudge although he be not yet
come, though hee haue leaden feete, hee
hath iron handes: the arrow flyeth and is
not yet fallen, so is his wrath: the pitte is
digger, the fire kindled, and all thinges
are made ready and prepared against that
day, onely the small sentence is to come,
which will not long tarry: you may not
thinke to bee like to the theefe that stea-
leth and is not seene: nothing can be hid
from him, and the iudge followeth thee
at the heeles, and therefore whatsoeuer
thou art looke about thee, and doe no-
thing but that thou wouldest do openly,
for all things are opened vnto him: Sara
may not thinke to laugh and not be seen:
Gehezi may not thinke to lie and not be
knowne: they will not come to the ban-
quet,

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quiet, must stand at the doore. What, do yee not thinke that God dooth not remember our finnes which we doe not regarde? for while we sinne, the score runs on, and the Iudge setteth downe all in the Table of remembrance, & his scrole reacheth vp to heauen.

Item for lending to Vsury. Item, for racking of rents. Item, for deceiuing thy brethren. Item, for falshood in wares. Itē for starching thy ruffles. Item for curling thy haire. Item for painting thy face. Itē for selling of benefices. Item, for staruing of Soules. Item for playing at Cardes. Item for sleeping in the Church. Item for prophaning the Saboth day, with a number more hath God to cal to account, for euery one must answer for himseife: The fornicator for taking of filthie pleasure, O Sonne, remember thou hast taken thy plesure, take thy punishmēt. The careles Prelate, for murthring so many thousand Soules. The Landlord for getting money from his poore Tenants by racking of his rents: see the rest, all they shall come like very sheepe, when the Trump shal sound and the Heauen and earth shall come to

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iudgement against them: when the hea-
uens shal vanish like a scrole, & the earth
shall consume like fier, and all the Crea-
tures standing against them: The rockes
shall cleaue a sunder, and the mountaines
shake, & the foundation of the earth shal
tremble, and they shall say to the moun-
taines, couer vs, fall vpon vs and hide vs
from the presence of his anger & wrath,
whom wee haue not cared for to offend:
but they shal not be couered and hid: but
then they shall goe the black way, to the
snakes and serpents, to be tormented of
deuils for euer: O paine vnspekeable, and
yet the more I expresse it, the more hor-
rible it is, when you thinke of a torment
passing all tormentes, and yet a torment
passing all that: yet this torment is grea-
ter then them and passing them all.

Imagine you see a sinner going to hell,
and his somner gape at him, his acquain-
tance looke at him, the Angels shout at
him, and the Saints laugh at him, and the
deuils raile at him, and many looke him
in the face: & they that said they would
liue and dye with him, forsake him, and
leaue him to pay all the scores. Then Iu-
das

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das would restore his bribes. Esau would cast vp his pottage. Achan would cast downe his golde, and Gehezi would refuse his gifts. Nabucadnezzar would be humbler. Balam would be faithfull, and the Prodigall sonne would be tame.

Me thinks I see Achan running about where shall I hide my golde that I haue stolne, that it might not be seen nor stand to appeere for a witnes against me?

And Iudas running to the high Priests saying: holde, take againe your money, I wil none of it, I haue betrayed the innocent blood.

And Esau crying for the blessing when it is too late, hauing sold his birth-right for a messe of pottage.

Woe, woe, woe, that euer wee were borne. O where is that Diues that would belecue this, before he felt the fire in hel or that would belecue the porest Lazarus in the world, to be better then himselfe, before that dreadfull daye come, when they cannot helpe it if they would neuer so faine, when repentāce is to late. Herod shall then wish that he were Iohn Baptist. Pharaoh wold wish that he were

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Moses, and Saul would wish that he had
beene Dauid, Nabuchadnezzar, that he
had been Daniell, Hammon, to haue bin
Mardocheus. Esau would wish to be Ia-
cob, & Balam would wish he might dye
the death of the righteous: then he will
say, I will giue more then Ezekias: crye
more then Esau: Fast more then Moses:
pray more then Daniel: weep more then
Mary Magdile: suffer more stripes then
Paule: abide more imprisonment then
Michai: abide more cruelty then anye
mortall man would do, that it might be,
itē, go ye cursed: might become ye bles-
sed. Yea, I wold giue all the goods in the
world, that I might escape this dredfull
day of wrath & iudgemēt, & that I might
not stand amōgst the go. O that I might
liue a begger all my life, and a leaper. O
that I might indure all plagues and sores
from the top of the head to the sole of
my foot, susteine all sicknes and griefes,
that I might escape this iudgement.

The guilty conscience cannot abide of
this day, the silly sheep when she is taken
wil not bleate, but you may carry her &
do what you wil with her, and she wil be
sub-

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subiect: but the swine, if she be once take she wil roare and cry, & thinks she is neuer taken but to be slaine. So of al things the guiltie conscience cannot abyde to heare of this day, for they know, that whē they heare of it, they heare of their own condemnation. I thinke if there were a generall collection made through the whole worlde, that there might bee no iudgement day, thē God wold be so rich that all the world would go a begging & be as a wast wildernes. Thē the couetous Iudge would bring forth his bribes, then the craftye Lawyer would fetch out his bags: the Vsurer would giue his gaine. & the idle seruante would dig vp his talent againe, & make a dubble thereof. But al the mony in the worlde wil not serue for one sinne, but the Iudge must answer for his bribes, he that hath money, must answer how he came by it, & iust condemnation must come vpon euerye soule of them, then shal the sinner be euer dying and neuer dead, like the Salamander that is euer in the fire and neuer consumed.

But if you come there, you may say as the Queen of Saba said of king Salomō,
I be-

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I beleecued the report that I hard of thee
in my own Country, but the one halfe of
thy wisdom was not tolde me : if you
came there to see what is done, you may
say, nowe I beleecue the reporte that was
tolde me in my own contrey concerning
this place, but the one halfe as now I feele
I haue not heard of: now chuse you whe-
ther you wil reioyce, or remember whe-
ther you will stand amongst you blessed
or amongst you cursed: whether you wil
enter while the gate is open, or knock in
vaine when the gate is shut; whether you
wil seek the Lord whilst he may be found,
or be found of him when you would not
be sought, beeing runne into the bushes
with Adam to hide your selues: whether
you wil take your heauen now heare, or
your hell then there: or through tribula-
tion to enter into the kingdom of God,
and thus to take your hel now heare, or
your heauē then there in the life to come
with the blessed Saints & Angels so that
heereafter you may lead a new life,
putting on Iesus Chrst and
his righteousnesse.

FINIS.

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